

Hadiths And Their Ways Of Usage In The Education Of Pupils.

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Annotation: The article provides a brief overview of the hadiths and ideas on how to use them in educating students. It has been analyzed with evidence that the hadiths are the brightest light on the path to the perfection of the readers.

Keywords: social demand, positive or negative trait, good or bad person, bright color, Kor'an, Hadith, Musnad, Sahih, Sunnah, Muhaddith, goodness, method of upbringing, perfect behavior, independent thinking, modern knowledge, adherence to knowledge.

Introduction. Human society is evolving rapidly. It is changing every minute, it is updating itself every second. People's consciousness and worldview are growing. Due to different interests and needs, new discoveries began to emerge. There are number of positive and negative situations occurring as people's hunger for innovation. People perceive these processes differently. They learn its strengths or receive its weaknesses. If they combine the positive side, it will add happiness, but what if it's the opposite? Such global information will be a turning point, in the lives of, especially, future generations. It is important for them to learn how to use such information effectively and use their knowledge for goodness. Educating people intellectually, spiritually and morally in the current situation, to achieve one's full development as a person, has become a topical issue today. The implementation of this social requirement as in accordance with the Law "About Education", the education of every citizen, intellectual development, the distinction between good and bad, the ability of distinguishing correct information with the wrong information is depended on one's ability, lifestyle and social status {1-1}.

Until the end of human life from birth he or she will live communicating with people as a member of the society. The first connection will occur among his relatives. During school period he befriends with his schoolmates and begins to create social linking. As he graduates, he will be more broadminded, and will have the "Me" of himself as a person with the rights. In order to have that "Me", realize and accept oneself the main criteria will be family, education and environment. In this process a variety of effects can be seen to the one. Him becoming "A good man" or a "bad person", his future depends on the thoughtfulness of his steps. In this way, approaching to God and Hadiths illuminates the human heart like a beacon illuminating the path. Within this one can achieve to human perfection, get spiritual nourishment, and his moral life will blossom with vibrant colors. Hadiths, which is considered as the foundation and core of the religion of Islam, attract humans to kindness, love, compassion, gratitude and contentment {2-301}. Hadiths are the main source of Islam after Kor'an –the Holy book. Hadiths originally were not recorded. It was because The Prophet Muhammad (peace be upon him) was worried about the non-arabian people confusing Hadiths with the verses of the Quran so he did not allow for Hadiths to be written down. The Prophet Muhammad (peace be upon him) used to say: "Do not write anything from me; whoever has written anything from me other than the Koran, let him erase it and narrate from me, for there is nothing wrong with that." Later on the Prophet (peace be upon him) himself gives permission to Abdullah ibn Amr ibn al-Oss to write it down when it's necessary. Abu Huraira used to learn by heart Hadiths perfectly. The Hadiths which Abu Huraira said was considered as correct, reliable hadiths (sahih - authentic). Collecting Hadiths and giving them certain order has started mainly from the second half of the VIII century, and they were arranged by the most educated people (muhaddith), who knew the basics of science and have the enormous life experience. In VIII-XI centuries, more than four hundred muhaddiths were occupied with the knowledge of Hadith. VIII-IX centuries were considered the "golden era" in the development of the science of Hadith. In this period, the Islamic scholars of hadith began to focus on carefully studying the degree of accuracy and on what basis of resources they were collected. As, some false, unreliable hadiths also began to appear in this period it was necessary to examine, restore the original hadiths and record them in a written form. Therefore, firstly, the number of real, knowledgeable, sharp-minded people who know the hadiths by heart was gradually decreasing, and secondly, in order to preserve the authenticity of the hadiths, they have been checked, restored and written down. This is how the science of hadith began to develop. There

are three main directions in the description of the hadith:

1. Musnad direction. In this case, the hadiths on various topics are listed in one place and arranged in alphabetical order. Abdullah ibn Musa and Imam Ahmad ibn Hanbal collected the hadiths in this direction.
2. Sahih direction. It was founded by Imam Bukhari. These are authentic hadiths.
3. Sunnan direction. In addition to the authentic and reliable hadiths, the hadiths in this area include the "weak" hadiths (Abu Dawud, Isa al-Tirmidhi, al-Nasasi, and Ibn Majah have collected hadiths in this area).

One of the lexical meanings of the hadith is "new." The reason it's called that is because each message conveys a new idea. It is also intended to separate it from the ancient words of the Qur'an that were previously revealed. In the sense of a term, a hadith is a word, an action, a moral attribute and a form of the Prophet (peace and blessings of Allaah be upon him), as well as the thoughts and sayings of the Sahaabah and his followers. Because they were living witnesses of the time of the Prophet (peace be upon him). The hadith also includes information about the period of prophethood, as well as the pre-prophet life of the Prophet and the covenants of prophethood. In some cases, the term "message" is also used to refer to a hadith. For example, each hadith conveys a specific message to the people about the condition of the Prophet (peace and blessings of Allaah be upon him), although the message is more general than the hadeeth. This is because the message conveys everything that is heard from people, regardless of time or place. Therefore, all hadiths are news, and not all messages are hadiths. Due to these characteristics, the scholars who study the hadiths are called Muhaddiths, and those who deal with the message (or history) are nicknamed al-Ikhbari.

The hadiths are further divided into two categories: Qudsi hadiths (al-hadith al-qudsiy) and hadiths of the Prophet (al-hadith an-Nabawi). The hadiths of the Qur'an are narrated from the Prophet (peace and blessings of Allaah be upon him) with the addition of Allaah (may Allaah bless him and grant him peace).

As for the hadiths of the Prophet (peace and blessings of Allaah be upon him), such hadeeths cover their words (words), actions, rulings, forms, and moral qualities and attributes, and both the wording and the meaning came from the Messenger of Allaah (peace and blessings of Allaah be upon him). Since the verses of the Qur'an, which were revealed in a very short period of time, are sometimes generalized and complicated, the hadiths of the Prophet (peace and blessings of Allaah be upon him) interpret this verse more broadly, simplifying them and looking at the events interprets it in detail in a way that is understandable to the audience.

The hadiths of the Prophet (peace and blessings of Allaah be upon him) also serve as a true mirror for the time in which he lived. Because they include the life of the universe, its morals, its unparalleled efforts to build a just society, and its activities based on goodness and blessings. That is why the scholars began to compile the hadiths with a special focus, which was not shown to any of the previous prophets and saints. It is important to note that the study of hadith is one of the most cherished and beloved pursuits, and that the scholars and scholars have entered into it with all their intellect and heart. Al-Bukhari, the leader of hadith collectors, and his famous work Al-Jame 'as-Sahih {3} has a special place among those who study hadith. Abu Abdullah Muhammad ibn Isma'il al-Bukhari's book Al-Jame 'as-Sahih {4} describes the life, words and deeds of the Prophet Muhammad (peace and blessings of Allaah be upon him). The first book of hadith is the book of faith. It contains the following hadiths:

It is said that a person who has the following faults is a hypocrite - munafikh, and if he has one of them, he has a flaw of hypocrisy until he leaves it:

Betrayal of the deposit

To lie

Not keeping promises

A believer – Mumin is a person who has studied knowledge in a hadith, who has a deep understanding, and who has studied the guidance sent by Allah and taught it to others.

The wicked - Fasiq are those who studied science in a hadith and taught it to others, but did not practice it.

Unbelievers – Kafir are those who are arrogant in the hadith and do not teach it and do not teach it to others.

“Allaah says (interpretation of the meaning): Good people, not those who turn their faces to the East and the West during prayers, but those who believe in Allah, His angels, the Last Day, His books, His



Prophets, and spend their beloved wealth on relatives, travelers, and slaves and those who performed the 5 daily prayers on time and paid zakat. They are the ones who have fulfilled their covenant with Allah and between His slaves, who have been content with their shortcomings, and who have endured adversity. Those who have this quality are people who are faithful to their religion, who guard themselves against blasphemy and evil deeds, and who acquire mature human qualities. "

Three conditions for faith to be perfect:

to have the right faith;

to get along well with people;

to work on oneself and to strengthen oneself in prayer and obedience.

Whoever fully masters them will have perfect faith. When the Prophet (peace and blessings of Allaah be upon him) was asked about faith, he recited the above verse.

"Let a person who has three qualities have perfect faith:

- to be honest and fair;

- to greet everyone;

- to give alms even in poverty" (Chapter 20. Greeting is an Islamic practice).

The Prophet (peace and blessings of Allaah be upon him) said:

The tree of faith has more than 60 branches. Shaming to do a sin in front of Allah and His slaves one of those branches" (Chapter 2. Conditions of Faith).

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "He who does not harm others with his hands or tongue is a Muslim. He who turns away from what Allah has forbidden is one who strives in the cause of God. " (Chapter 3: A person who does not harm anyone is a Muslim).

The Messenger of Allaah (peace and blessings of Allaah be upon him) was asked, "Which qualities are the best in Islam?" It is said, "Your feeding the hungry and greeting those you do not know are best qualities." (Chapter 5: Feeding the hungry

"None of you can be a true believer unless you give what you love to your brother." (Chapter 6. It is faith to give one's brother what he loves).

The Messenger of Allaah (peace and blessings of Allaah be upon him) said:

Whoever has the following three things will find pleasure in faith:

- whoever loves Allah and His Messenger more than others;

- if one loves the beloved one only because Allah loves him;

- He hates to return to disbelief (becoming Kafir) as he hates being burned in the fire." (Chapter 14. Rejection of disbelief is like believing in refusing to be burned in the fire).

Companions Ahnaf narrated: "I set out to protect this man. On the way, he met Abu Bakr. "Where are you going?" "I'm going to help this man," I said. "Come back, I heard from the Messenger of Allaah (peace and blessings of Allaah be upon him) that if two Muslims attack each other with their swords naked, the one who kills and the one who dies will go to Hell. I said, "O Messenger of Allah, if he has killed, then why does the dead fall as well?" He said, "He has also decided to kill his companion." If the believers fight with one another, then make peace between them, for that Allah has called them believers." (Chapter 23: If two groups of believers fight each other, make peace between them, for Allah also calls them believers.)

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "There are three signs of a hypocrite: lying when he speaks; if he promises, he will not fulfill; betrays the trust."

The Prophet (peace and blessings of Allaah be upon him) said: It is said that whoever has the following four qualities is a hypocrite, and whoever has one of them has one quality of hypocrisy until he leaves it:

- betrays the deposit;

- if he speaks, he is lying;

- if he concludes a contract, he will not stand on the terms;

- If he fights, he keeps the cake and does injustice (Chapter 25 - The Sign of the Hypocrite).

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Islam is the most beloved religion to Allaah."

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: Religion is right, let no one make it difficult, but if one makes it difficult, religion will overcome it (that is, it will cause them to abandon all of them, as a result of which it will overwhelm the righteous). So, do the righteous deeds in moderation, and if you are not able to perform the prayers perfectly, do them more closely. Rejoice in



the rewards of the righteous deeds. Make good use of the early morning, the evening, and some parts of the night on this journey of life from this world to the Hereafter! ” (Chapter 30. Islam is a religion of peace).

Abu Sa'id al-Khudri said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: If a slave enters Islam and continues to improve it sincerely, Allaah will forgive him for his mistakes. Only subsequent errors will be accounted for. Goodness is written from 10 to 700 times. If there is only one sin, it is written only once, but Allah can forgive without writing it down even.” (Chapter 32: If a person converts to Islam and improves it, Allah will forgive his evil deeds).

The second book of hadith is the Book of Knowledge.

Allah the Almighty says in the Qur'an: "May Allaah bless those of you who believe and exalt knowledge in this world, and may He grant you the privilege of entering Paradise in the Hereafter, and may Allaah know what you are doing." In another verse, Lord says, "Lord, help me to increase my knowledge." (Chapter 1. On the Virtue of Science).

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: There is a tree among the trees that does not drop its leaves, it is like a Muslim (that is, the leaf of a tree is faith). Tell me, which tree is this? ” People started naming all the trees in their village. 'Abdullah ibn' Umar said, "It occurred to me that it must be a persimmon tree." The people said, "Tell me, O Messenger of Allah." The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "It is a persimmon tree." (Chapter 5. The Imam raises an issue to test people's knowledge). Allah says in the verse, "O my Lord, help me to increase my knowledge, ask me like this." (Chapter 6. The Word of Allah on Knowledge)

It is clear from the above hadith that all hadiths teach a person to do good, to acquire knowledge, and to long for good without hurting others. He literally rises from the position of "Man" to the rank of "Human." There is a difference between 'man' and 'human', and those who do good and make a good name for themselves are called 'human'. Because the concept of "Human" means a living being, capable of thinking, speaking and working, and therefore superior to all other creatures {5-83}, he is described as a noble creature, a master among beings {6-83} while the concept of "Man" is a saint of this world. True people call people to do good, to do good deeds. Scholars such as Imam Bukhari, Abu Lays Samarkandi, Alisher Navoi, Sheikh Muhammad Sadiq Muhammad Yusuf {7,8,9,10} have commented on the existence of hadiths in this regard and how to teach them. A person who understands himself can distinguish between good and evil, light and darkness. The closer people get to the hadiths, the more they understand themselves and their purpose in life. In particular, the behavior of students who read the Hadiths, which is the flower of social society - the flower of global life - is healed. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "I came as a prophet to perfect good deeds" {11-4}. Thereafter, Hadiths are the lifeblood of education. In a society based on it, the sun of thought and justice shines a light on knowledge-hungry people, creatures, beings, and at the same time opens the door to Truth and education. Indeed, "it is always important for us to bring up our children as independent-minded, well-versed in modern knowledge and professions, strong in life, truly patriotic" (12-189).

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